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MISSIONS AND WORKS
OF CHARITY

Rev. Joseph P. Donovan, C.M.

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The Reverend Joseph P. Donovan, C.M., J.C.D. was born March 2, 1880 near Marysville, Kansas. In September 1896 he began his high school studies. In the fall of 1897 he entered the preparatory school of St. Mary of the Barrens, Perryville, Missouri. The next Fall found him in the new St. Vincent's College, Chicago, now de Paul University, from which he graduated with his A.B. degree in 1902. That summer he was received into the novitiate of the Congregation of the Missions at St. Mary's of the Barrens on St. Augustine's day, August 28. On December 20, 1906 he was ordained to the priesthood by Archbishop Glennon of St. Louis at Kenrick Seminary. In September 1907 he was sent to Rome to take the degrees in Canon Law. In the fall of 1909 he began teaching at Kenrick Seminary, St. Louis, where he has taught continuously since then. At present he is the professor of the morning class in Sacramental Theology and of the Canon Law classes with a class in Social Science.

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The study outline has been formulated by the Rev. Peter L. Blake, M.A., a priest of the Archdiocese of New York, and a member of the faculty of the School of Education, Fordham University, New York City.

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The authors of the various studies of the Missionary Academia express their own views which are necessarily independent of the National Council of The Society for the Propagation of the Faith.

MISSIONS AND WORKS OF CHARITY

Rev. Joseph P. Donovan, C.M.

Mission work, whether home or foreign, is nothing else than the vicarious continuation of the public life of our Savior. Down the ages in proportion as missionaries have succeeded in their respective apostolates, they have owed their success, whether absolute or relative, entirely to a sincere and intelligent imitation of the Master's objective and the Master's choice of means to arrive at that objective. The objective of the Master was the glory of the Most Holy Trinity. This glory as realized in His human nature was His very life and action. That Human-Divine life consisted in the utter self-surrender to the eternal Father; that action was completely bounded by works of charity in deed and by works of charity in word. That life and those actions must be first studied in themselves and then in their imitations.

The Savior Does and the Savior Teaches

St. Luke sums up for us the public life adequately and eloquently by telling us in the first lines of the Acts that the Lord Jesus began to do and to teach; and kept up this infinitely meritorious career until on the day of Ascension He was taken up into glory. The writer, therefore, of this Academia paper or discussion on the Missions and Works of Charity must go to the gospels for the Exemplar and the Inspirer of Mission Charity. Even a passing familiarity with the Gospel story will furnish such abundant bits of golden material to fashion into a living mosaic of charity personnified that the big task will be one of selection.

Let us particularize. A work of charity is any good or indifferent act done in favor of the neighbor out of love of God. Not only did the Savior proclaim this as the second of the two great commandments when He answered that tempting Scribe, (Thou shalt love thy neighbor as thyself, Matthew XXII-39), but He also reverts to the same idea time and again that last night on earth when He held His farewell colloquy with His disciples. Right after the washing of the feet, at the conclusion of the Last Supper, He asserts calmly, majestically: "A New Commandment

I give unto you; that you love one another as I have loved you; by this shall all men know that you are my disciples, if you have love one for another." Then in the discourse proper He twice renews this injunction to each and every child of Adam, that all men love one another as He had loved His apostles, His intimates. First He says: "This is My commandment, that you love one another, as I have loved you." Intimating the supreme test of His own love about to be given, He continues: "Greater love than this no man has, that a man lay down his life for his friend." Unless they doubt that they are His friends, He adds this loving yet conditional assurance: "You are My friends, if you do the things I command you." He thereupon tells them why they personally are His friends, because He had told them all that He had heard of His Father and has appointed them to go and bring forth fruit, fruit that would remain. He promises them that whatsoever they will ask in His Name from the Father they will obtain. He iterates the commandment which He has just given and applies it especially to the Apostles by this simple summing up: "These things I command you, that you love one another."

This commandment which the Savior so lovingly impresses upon His apostles in that His last instruction is never going to be forgotten by them nor by those who will receive from the apostles not so much a formal commandment of loving one another as living counterparts of the Redeemer Himself in the flesh. The apostles and their immediate successors were always going to think of the Savior as first loving the Father, and then because of the Father loving each and every neighbor in and through and by the Father. John and Andrew recall their first sight of the Master when the Baptist pointed Him out to them with affection and with reverence as the Lamb of God Who taketh away the sins of the world. These two future apostles recall likewise how the next day the Savior Himself had invited them in response to their query of where He lived, to come and see, invited them with the unaffected attachment of a Big Brother. Peter, too, recollected how at his first meeting with the Master, he had been saluted by his new symbolic name, Cephas, the Rock on which the Mystical Body was to be builded. Each of the apostles cherished his own first meeting with the Master; each must have often lived again that unforgettable experience, and in afterthought must have realized how the first approach of the Master was so exaltedly

human as to be also divine. They were more aware of all this when the Spirit of Jesus came to bring back to their minds all the Master had done or said. Those few appearances of the risen Savior were just as much an incarnation of meekness and humility as had been each and every incident in His public life. That Meek and Humble One was to be among all those sent by God to speak in His name from Moses to John the Baptist in a sense the very least. The Master was even loath to exercise His divine prerogatives. Even when the glory of the Father called for Him to do so, it was always rather as a delegated than a native miracle worker he acted. This is strikingly illustrated by two cures wrought in Jerusalem on the occasion of His second and His third visit there respectively.

Both miracles were wrought almost casually with nothing of that attitude unconsciously struck by St. Peter in his first miracle, wrought at the Gate Beautiful. The Savior for the most part acts as if He were doing merely a civil deed to a passer-by and not working a mighty miracle in favor of some poor and outcast one. Take the cure of the paralytic recounted by St. John in the Fifth Chapter of his Gospel as having been worked at the Pool of Bethsaida. Jesus is in Jerusalem, the city frustrated, for the feast of the seven weeks; He moves among the great multitude of sick, of blind, of lame, of withered waiting for the moving of the waters. The Lord accosts one who had been a long time there trying to get into the water after it was stirred or having someone put him into it. No doubt the Savior had elicited this information before He asked the man: "Wilt thou be made whole?" Of course we must bear in mind that the paralytic did not know the Savior because this was relatively early in the Savior's public life and He had been at Jerusalem only once before in His public life at the previous Pasch; and then the episode of driving the money-changers out of the temple and His defense of this action were not calculated to make Him widely known, above all to secluded persons like this languishing invalid. So what surprise must have fallen on the paralytic when he is bidden: "Arise, take thy bed and walk." But by the time the cured man is called upon by the angered Jews to explain his violation of the sabbath in carrying his bedding, the Lord has quit the crowd. Afterwards the Savior chances upon the cured man in the temple and quietly counsels him in a brotherly manner to remember that he has been made whole and to be sure

not to sin any more lest something worse than bodily invalidism take hold of him. Thereupon the man tells the Jews, not to save himself from their wrath but to give honor to the Savior, that "it was Jesus Who made him whole."

We know the sequel. The Jews tried to call the Savior to account for breaking the sabbath. He not only vindicates His conduct triumphantly but also goes on modestly to establish the fact that He is God's ambassador to earth. Although the occasion is a natural one to proclaim His mission from on high; yet He contents Himself with unfolding just enough of that mission to teach men of good will to pay strict attention to His words. Here we must bear in mind that the miracle was not worked merely to afford an introduction to His later teachings in the temple although it did not exclude them. First the Savior had according to the flesh, compassion, a fatherly, a fraternal sympathy for this His neighbor; and out of love for that poor and immobile piece of humanity He cured him. Out of neighborly love also did He speak to the Jews, even to the most stiff-necked among them. Ever was He showing compassion toward the multitude whether that compassion was going to be appreciated or not; for the God Man knew according to His human knowledge, to say nothing of His infused and beatific knowledge, that the Father was not less honored by acts of charity ill requited than by acts of charity well requited.

Then there is the other miracle, the one worked on the man born blind at the time of the succeeding feast, that of the Tabernacles, the miracle related by St. John in the Ninth Chapter of his Gospel. That Evangelist gives the atmosphere which the Savior found Himself in on this His third visit to the doomed city. "And there was much murmuring among the multitude concerning Him. For some said: "He is a good man. And others said: "No, but He seduceth the people. Yet no one spoke openly of Him for fear of the Jews." The Savior continues His teaching. He insists on His divine commission; He points out the prophecies that He fulfills. He refers to His recent cure of the cripple as no more breaking the sabbath than does circumcision on the seventh day. The temple police sent to apprehend Him are in admiration of His teaching: "Never did man speak like this Man." At this juncture the Pharisees give the Savior a perfect setting for His doctrine by bringing to Him captiously the woman taken in

adultery for sentence. After showing divine wisdom in avoiding the snare, the Savior goes on with His castigation of the self-seeking Jews to the point where His gentle yet pitiless unmasking of their wiles so angers them that they take up stones to cast at Him. He hides Himself and goes out of the temple. Another act of compassion is going to serve as an introduction to His third encounter with His enemies and those of His Father, with Satan's own minions wearing the guise of God's friends and attempting to talk the language of heaven.

At this point Jesus chances upon the man born blind. Before showing His charity toward the sufferer, He corrects His disciples who persist in thinking that either the man himself or his parents must have sinned to deserve this affliction: "Neither has this man sinned nor his parents; but that the words of God should be made manifest in him." Thereupon the Master works what we might call a retarded, a conditional miracle. "He spat on the ground and made clay of the spittle, and spread the clay upon his eyes; and said to him: Go, wash in the pool in Siloe which is interpreted, Sent. He went, therefore, and washed, and he came seeing." A consternation of excitement starts. Some of the man's neighbors deny that the seeing man is one with the man born blind. Others assert he is. The man himself declares that he was cured by "That Man that is called Jesus"; but he doesn't know where his Benefactor went. The Pharisees hear the man's story and doubt it until it is confirmed by the fearful parents. These pride-blinded Pharisees cannot deny the wonder wrought but they won't admit that the Wonder Worker is from God. They glory in Moses but they refuse to admit the presence of Him Whom Moses foretold. In their baffled rage they cast the seeing man out of the temple. The Lord meets him afterwards and asks him if he believes in the Son of God. The man wants to know who He is that he may believe in Him. The Savior answers without the least touch of self-consciousness. "Thou hast both seen Him and it is He that talketh with thee." Then comes the seeing man's magnificent act of faith: "I believe, Lord. And falling down, he adored Him."

The incident just rehearsed is perhaps the best happening in the public life of our Lord to illustrate the part that works of charity play in the conversion of sinners, in the winning of souls. To this poor man the Savior gave bodily sight as a prelude to giving him soul sight. Both gifts proceeded from the Savior's

loving the neighbor in, through, and for the Father. And He has made this doing of good to the neighbor a general rule of procedure in the winning of grace for the neighbor, in all places and at all times. The good deed done the neighbor may be only a kind word, a civil greeting, an appreciated inquiry about another's work or health but it is likely sooner or later to prove the touch of grace which makes all men one in Christ. *Therefore, it is divinely impossible that the story of the missions could be anything else than the history of one phase and that a mighty phase of the story of Christian charity down the ages; for the disciple can succeed only if he does what the Master before him did, if he loves men as the creatures of God and does good to them in order to become the privileged instrument of making them the children of the second Adam, members of the Mystical Body of Christ the Savior, living stones in that temple not built with hands.*

The Apostles Doing and Teaching

The Apostles at the very moment that their commission is being signed and sealed by the visible presence of the descending Spirit, are appraised by the multitude to be like their recently departed Master, entirely devoted to the honor and glory of the Most Holy Trinity. As the Father had accredited the Divine Son in person at Cana in Galilee by a miracle; so here, too, He makes the vicars of that Son speak in divers tongues. They go forth to teach; and, like the Master whose cause they plead, they work miracles thus introducing themselves as the official representatives of Him Who went about doing good. When they are deprived of liberty, or when their lives are threatened, by His power they are rescued. As He had turned back from the brow of the hill at Nazareth and as He had quit the temple without being touched because as yet His hour had not yet come, so also the Apostles escaped death until their hour sounded.

The Acts of the Apostles are in part a history of those first missionary imitators of the Son of the Father in His God-consuming attitude and His dual charity. The Acts describe the soul and the activities of the first converts made by the Apostles:[1] "And continuing daily with one accord in the temple, and in the breaking of bread from house to house, they took their meat with gladness and simplicity of heart."

[1] Acts II:46

We have already referred to St. Peter's first miracle.[2] The new Pontiff was a little self-conscious in exercising for the first time his charisma of wonder working. But when later that same Apostle was making his first apostolic visitation[3] he meets, Eneas, "who had kept his bed for eight years, who was ill of the palsy." He meets Eneas at Lydda and heals him as a matter of course. This miracle is the occasion of a big increase of converts in Lydda and Saron. Right here the Holy Spirit gives us an indirect description of what the charity of the apostles must have been by portraying what was the charity of the deceased woman convert, Dorcas, whose wake Peter was called to on this journey. As the Apostle entered the death room his eyes met a sight which must have thrilled his very soul: "All the widows stood about him weeping and showing him the coats and garments which Dorcas had made them." But let us not for a moment suppose that the *causa impulsiva* of Peter's telling Eneas to arise and make his bed or Dorcas to lift herself up from her couch of death was anything else than the love of the neighbor, which the apostle had learned from the daily demonstrations of the Master during that apparently age-long period between these two salutes: "Upon this rock I will build My Church"; "Feed My lambs—feed My sheep."

Nor let us not pass over another incident which speaks eloquently to us of neighborly love on the part of the preachers of the apostolic Church. Chapter VIII of the Acts tells us of the kind of charity which is not miraculous in origin and which any and all ordained ministers of Christ can practice, but which not all ordained ministers of Christ do practice; because Levites that are lazy lack the spiritual alertness which characterized the Deacon Philip after the angel spoke to him and told him to go toward the south, "to the way that goeth from Jerusalem into Gaza."[4] Then seemingly the angel gave no further instructions; but when the chariot of Ethiopia's treasurer draws near, the Spirit does speak these words: "Go near, and join thyself to this chariot." The quick attention of Philip does the rest. He hears the pilgrim reading Isaiah and courteously asks if the reader understands the prophecy he is reading. Next we have Philip sitting beside the treasurer of Queen Candace and explaining how his Master had just been led to the slaughter and had not opened His mouth to

[2] Acts III:6-8
[3] Acts IX:32-35
[4] Acts VIII:26

complain. That catechumen was quickly instructed and when they came to water, he asked what prevented his being baptized. He was told nothing provided he believed with his whole heart. Thereupon, the treasurer professes: "I believe that Jesus Christ is the Son of God." And baptized he is.

Here it is well for us to reflect that the Providence of God is everywhere putting priests in like occasions, where if they have that supernatural alertness of soul which is required for the successful discharge of the ministry, they will turn these occasions into apostolic opportunities. But where they lack this preparatory grace of convert-making, they will not so much as go out of their way to meet new treasurers in chariots much less to accost them. This is a point that the present Most Reverend Superior of Maryknoll tellingly makes in the Directory of Missions which he wrote for the priests of his former vicariate of China. The present Bishop Walsh remarks that it is easier for a missionary in a Chinese mission station to send his boy to do the shopping than to go himself; that the missionary can persuade himself that he is thus making better use of his time in reviewing his theology: whereas the truth is that he is missing contacts with prospective converts, contacts that after long periods may eventuate in converts. He makes friends with the shopkeepers of this generation so that he may make Christians out of their children in the next.

Paul the Perfect Imitator of the Savior in Doing and Teaching

But the apostolic imitator of the Savior by excellence is that apostle who was born out of due time, yet who was able to accomplish so much that he has ever since been associated affectionately and officially by the Church with the Prince of the Apostles, the key-bearer. He who was not worthy to be called an Apostle in his own estimation has become Paul the Preacher, Paul the Apostle, Paul the Closest of Followers, for whom to live was Christ and to die was gain. He alone of all the Apostles has preserved to us the favorite saying of the Master: "It is more blessed to give rather than to receive."[5] He not only preserved that saying but he also lived that saying; for he was always ready to spend himself and be spent for his neighbor whether that neighbor was Paulus Sergius in his first apostolic journey or Clement and the women whose

[5] Acts XX:35

names are written in the Book of Life in his first imprisonment in Rome.[6]

Let us follow the Apostle of the Gentiles quickly, by airplane as it were, in those three journeys forever memorable and literally worthy of imitation. But before going into the journeys proper of this Apostle, we must call to mind that St. Paul lived the Christian life about thirty-two years, ten of these as a layman (35-45 A.D.). He was the first distinguished Catholic Actionist because he exercised an official and universal apostolate under the direct authority of the Church. First at Damascus immediately after his conversion; and then again in the same city after a period of several years spent in solitude. The second time he offends the Jews by "affirming that this is the Christ."[7] Thereupon the first conspiracy starts up against him. He eludes his would-be murderers and goes down to Jerusalem to meet the Apostles. There he again preaches to his countrymen until a second conspiracy against his life is formed.[8] By other disciples he is brought on his way to Tarsus but before returning to Tarsus he seems to have gone "into the regions of Syria and Cilicia"[9] and preached the gospel there as a layman. His really distinguished lay apostolate comes after his stay in his native Tarsus. Barnabas comes down from Antioch to get him to help in the great reaping in that first place where the disciples, brethren, were called Christians. What should especially interest us here is that once these newly made Christians of Antioch heard their brethren in Jerusalem were suffering from the spreading famine of 41-54 A.D., each contributed according to his ability to the relief of those in Jerusalem with Barnabas and Saul made the bearers of that charity.[10] This charity fittingly introduces Saul into his public and sacramental apostolate (45-67 A.D.) for charity was the dominant trait of that Apostolate from the day he showed compassion for the pro-consul, Sergius Paulus, to that shipwrecked day when he cured Publius' father on the Island of Malta.

The four years of the first apostolic voyage, were they even partly detailed, would undoubtedly show us as many acts of charity

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[6] Phil. IV:3
[7] Acts XI:22
[8] Acts XI:29
[9] Gal. I:21
[10] Acts XI:29-30

on the part of St. Paul as there were days of preaching. We may well delay on a few of the recorded ones. Paul and Barnabas after their consecration as Bishops around the year 45 A.D. (there is no indication that Paul previously had any sacred orders) strike out from Antioch to Cyprus. They traversed the Island and give Sergius Paulus the desired interview. When Saul sees Elymas, the magician, trying to turn the pro-consul from the faith his anger flames out like that of an ancient prophet and he strikes the fakir with temporary blindness.[11] At Antioch of Pisidia, Paul shows the sincerest charity toward his own countrymen by rehearsing for them in his unique eloquence the antecedents of the Savior, the coming of John, then the story of the life, death and resurrection of the Savior together with the forgiveness of sins. Then and there he wins no small number of souls. The next sabbath "the whole city almost came together to hear the word of God." When the envious Jews began blaspheming the truths being taught, Paul and Barnabas turn to the Gentiles.

At Iconium our Apostles have much the same experience. They speak confidently; and God works wonders by their hands. Success creates new enemies and they flee "to Lystra and Derbe and to the whole country round." At Lystra the spectacular happens. As Paul sees a man unable to walk from infancy he crys out to him: "stand upright on thy feet. And he leapt up, and walked."[12] The pagan crowd shout that the gods have come down to earth in the likeness of men and that Barnabas is Jupiter and Paul, Mercury. And these well-intentioned pagans make ready to offer sacrifice; and Paul and Barnabas have a hard time restraining them. But the Apostles are pursued by Jews from Antioch and Iconium who stir up the multitude and get Paul stoned and left for dead. He is able, though, the next day to set out with Barnabas for Derbe.[13] Here is a flash of the highest kind of physical courage possessed by Paul no less than his inexhaustible moral courage. At Derbe "they preached the gospel and taught many." They had courage enough also to double back on their tracks and strengthen the churches already formed.

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[11] Acts XIII:9-11
[12] Acts XIV:9
[13] Acts XIV:20

Around the year 50, Paul and Barnabas are back at Antioch. The mother church of the Gentiles there rejoices to hear the mighty things wrought by their two missionaries. But Jewish converts from Jerusalem start a controversy by saying that the Law must be observed by all Christians. The priests and ancients send a committee including Paul and Barnabas down to Jerusalem to get an authoritative answer. The assembly hears Barnabas "telling what great signs and wonders God had wrought among the Gentiles by them."[14] The decision reached was not new in principle; for Peter had acted upon it when receiving Cornelius and his household into the faith at Joppa.

Barnabas and Paul determine to revisit their mission centers and give their newly converted Christians the doctrinal clarifications made by the Apostles and Ancients at the epochal gathering at Jerusalem. A dispute arises between the two apostolic friends over the missionary quitter, John Mark. It ends by Barnabas taking John Mark with him and going his apostolic way; and St. Paul taking Silas with him and striking out for Syria and Cilicia, the fields of his lay apostolate already referred to.[15] Back in Derbe and Lystra he wins at Lystra his life-long evangelical companion in the person of Timothy, who presents another missionary problem.[16] The father was a Gentile, the mother a Jewess; he, uncircumcised. If Paul were a man of self-interest instead of total interest in Christ, he would have left Timothy uncircumcised and forfeited a great part of his future harvest of souls. While in Asia Minor our new apostles seem to have gotten in touch with their former converts; but were not suffered by the spirit of Jesus to open up new fields in that vicinity. The man of Macedonia in vision beckons Paul to come to the help of his countrymen.[17] So Paul and his band are soon at Philippi where a new chapter of exploits is to be added with even greater incidents to follow in quick succession at Thessalonica, Barea, Athens, Corinth.

To Philippi, St. Luke introduces us in this way: "And upon the sabbath day, we went forth without the city by the riverside, where it seemed there was prayer; and sitting down we spoke to the women that were assembled."[18] Lydia, the seller of purple,

[14] Acts XV:12
[15] Acts XV:41
[16] Acts XVI:1-3
[17] Acts XVI:9-10
[18] Acts XVI:13

was the first convert. The stream of converts begins running when Paul feels he should exorcise a girl possessed by a divining devil. To her masters this was like killing the old-fashioned organ grinder's monkey. A riot starts. Paul and his companions find themselves scourged for the first time and then thrown into prison. A miraculous earthquake results in the conversion of the jailor and his household. The next morning a less courageous apostle would have quit the city quietly but not Paul; instead he demands an apology: "They have beaten us publicly, uncondemned, men that are Romans, and have cast us into prison: and now do they thrust us out privately? Not so; but let them come, and let us out themselves." [19]

Paul is next at Thessalonica. Then at Berea. The results? The same as at Philippi. First some Jewish converts; then Gentile converts in greater number; lastly riots and departure.

Paul at Athens! There were three things that another Paul (St. Augustine), three centuries later, wished that he himself had seen and heard: Christ in the flesh, Paul at Athens; Rome in her glory. "Now whilst Paul waited for them at Athens (Timothy and Silas), his spirit was stirred within him seeing the city wholly given to idolatry." [20] He talks in the synagogue, he talks in the market place. He is invited to the Areopagus for a sort of formal setting forth of Christian claims. The apostle does what the occasion calls for. He becomes a philosopher to the philosophers; and Epicurean to the Epicureans, a Stoic to the Stoics, as he had been becoming right along a Hebrew to the Hebrews. "I became all things to all men that I might save all".[21] Paul leaves Athens with only a few converts to his credit, "Dionysius, the Areopagite, and a woman named Damaris, and others with them." But suffering of soul before joy of spirit.

He goes to Corinth and at the outset meets Aquila and Priscilla, recently driven from Rome and fellow craftsmen of his own,whose home becomes his. "He remains with them and wrought." By the time Silas and Timothy come to him from Macedonia, he is about to quit the gainsaying and blaspheming Jews: "Your blood be upon your own heads, I am clean: from henceforth I will go unto the Gentiles." The expected riots don't start. Paul is com-

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[19] Acts XVI:37
[20] Acts XVII:16
[21] 1 Cor. IX:22

forted in a vision by the Lord: "Do not fear, but speak; and hold not thy tongue, because I am with thee; and no man shall set upon thee, to hurt thee; for I have much people in this city." Paul stays there a year and six months preaching. Then comes his dragging before Gallio, the pro-consul, who was noble enough to chase Paul's accusers out of court. Paul stays on a while before getting ready to go to Jerusalem. At this point the sacred scribe introduces us to that Alexandrian Apollo, the evangelical anachronism because he "taught diligently the things that are of Jesus, knowing only the baptism of John." Aquila and Priscilla hear Apollo. They teach him the Baptism of Jesus. Soon he is at Corinth, a full-fledged Christian.

Paul is presently at Jerusalem; then at Antioch. Now starts his third and last apostolic journey proper in the year 54 covering like the first, four years, a year more than the journey just finished. Was ever a missionary physically so strenuous, to say nothing of that active and passive soul giving of his? He is able to speak for three months in the synagogue before the Jews organize against him. He moves into the school of Tyrannus and there conducts an independent mission for all comers over a period of two years. Jews hear him; Gentiles listen to him; and God shows His pleasure through working "by the hand of Paul more than common miracles; so that even there were brought from his body to the sick, handkerchiefs and aprons, and the diseases departed from them, and wicked spirits went out from them." [22]

Fear falls upon the dabblers in magic, catechumens among them. A public bonfire is made of the books on the black arts, books worth in all about 50,000 pieces of silver. No wonder Paul is encouraged to new conquests. After Macedonia and Achaia, after Jerusalem, he thinks to go to join Peter on the seven hilled city. But wait awhile, tired and victory hopeful Apostle. Your apostolate of fair weather is about over; that of foul weather is about to begin. The flesh and the devil have been hitherto raising persecutions against you. Now the world, that mass of doing the devil's work whom the Savior refused to pray for, will whip up a storm. Paul is interfering with business; so charged Demetrius and his silversmiths. They get up a mammoth riot, "the whole city was filled with confusion." [23] Paul was for going into the

[22] Acts XIX:12
[23] Acts XIX:29

huge theatre and addressing the mob. But he ends by doing for him the harder thing and stays out of sight. Nothing comes of the disturbance. Yet Paul tears himself away from Ephesus and makes ready to go up to Jerusalem with the alms of his converts. At Troas we catch an introduction to how preternaturally human Paul is. Sunday Mass is on that night. Paul, conscious of his departing in the morning, talks until midnight. A young man is there who never would have been known if he had not fallen asleep and thereupon to his death from an upper window sill. Paul runs where the body of Eutychus is lying dead. He embraces, Elias-like, the dead body, calls back that departed soul, and then goes on with the Mass. He talks again until daylight when he is off to the next objective, Miletus, whither he calls the ancients of Ephesus.

This is the fullest revelation of his personality ever given by the Apostle, given at the high tide of his apostolate. He reminds these representatives that he has been with them uninterruptedly in humility, tears, temptations. He recalls that he kept back from them nothing which was profitable; that he taught them publicly and from house to house; that the burden of his testimony to Jew and Gentile was to do penance before God and have faith in the Lord Jesus Christ. He tells them that while he doesn't know for certainty what will befall him in Jerusalem yet he does surmise from what the Holy Spirit speaks by the mouth of disciples that bands and afflictions await him there. Still none of these things he fears because he realizes that the one thing he must consummate is the ministry received at the Hands of the Savior. He assures the Ephesians they will see his face no more; and he calls upon them to bear him witness that he is clear from the blood of all men: "for I have not spared to declare unto you the counsel of God." [24] He charges those ancients to take heed to themselves and to the whole flock over which the Holy Ghost has placed them as bishops; because he knows that after his departure ravening wolves will make their presence felt and that even among themselves perverse speakers will try to draw away disciples. Against these attacks from without and from within he counsels watchfulness; he bids all recall how for three years he ceased not with tears to admonish everyone of them night and day. He commends them to God and to His grace both to protect and to build up. The glory of God and the good of the neighbor compel him to boast

[24] Acts XX:27

that he coveted no man's gold, silver or apparel; that such support as he and his companions needed those hands of his did furnish; that he showed them how to work in order to support those unable to support themselves; and that he had frequently brought to their minds the words of the Lord Jesus, how it is a more blessed thing to give than to receive.

Paul is soon in Jerusalem where a new kind of apostleship awaits him, the prison apostleship. It is going to last with a small interruption from 58 A.D. to 67 A.D. Seen and recognized in the Temple he is quickly the center of a mob that drags him thence and is on the point of killing him when the Roman Tribune takes him into custody to find out what kind of criminal he is. The Tribune lets him talk from the stairs of the castle. When the Apostle quotes the Savior saying: "Go, for unto the Gentiles afar off will I send thee;" those calm listeners in one intant become enraged beasts, shouting: "away with such a one from the earth; for it is not fitting that he should live." [25] Then Paul is brought into the castle to be scourged and tortured so the Tribune may know what is behind all this disburbance. Paul quietly asks the centurion standing by: "is it lawful for you to scourge a man that is a Roman and uncondemned?" [26]

Now Begins Paul's Prison Apostolate Proper

While the recorded incidents of this first prison period are few; yet we may well surmise that these two years in Palestine were permanently as fruitful as any other equal length all his twenty-two sacerdotal years. The Tribune assembles the priests and the council. Paul leads off by unintentionally angering the High Priest. He sets Pharisee against Sadducee so skillfully that the Tribune again rescues him from the milling mob. That night the Lord stands by His servant to comfort him as He had at Corinth a few years before; "be constant; for as thou hast testified of Me in Jerusalem, so must thou bear witness also in Rome." [27] The next night the Tribune hurries Paul off to Caesarea with a military escort to save him from the forty Jews who had sworn neither to eat nor drink until they had killed Paul. Five days after the priests come down from Jerusalem. Their orator, Tertullus, says nothing to the point.

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[25] Acts XXII:22
[26] Acts XXII:25
[27] Acts XXIII:11

Paul says very much to the point. But Felix of the itching palm postpones the case. Felix and his wife have Paul explain the faith; but when Paul treats of justice, chastity and the judgment to come, Felix cuts short the interview. From time to time Felix sends for Paul to make things easy for him and in the hope of getting some of the brethren to buy the Apostle's way out of prison.

Two years pass; and Festus, Felix's successor, takes over. Festus, a man of dispatch as well as honesty, forthwith visits Jerusalem and tells the Jews there to come down to Caesarea for the hearing. The trial opens the day after Festus returns. The Jews are again unable to prove their charges. Yet Festus asks Paul if he will go up to Jerusalem to be tried. Paul stoutly demurs: "I stand at Caesar's judgment seat, where I ought to be judged. . . . I appeal to Caesar." [28] "King Agrippa and Bernice come down to Caesarea to salute Festus." [29] To entertain them Festus assembles the principal men of the city both to hear Paul as well as to complete the appeal process. Those twenty-nine verses of Chapter XXVI of the Acts constitute as perfect an *apologia pro vita sua* as can be imagined. Agrippa's reaction speaks volumes: "In a little thou persuadest me to become a Christian." [30] Only on Judgment Day shall we know the fruits of that sermon for which Providence took so long to arrange the settings and cast the characters. The summation of opinion by Agrippa was: "this man might have been set at liberty, if he had not appealed to Caesar." [31]

Paul Sails for Rome

Paul goes as a prisoner with other prisoners in charge of a centurion named Julius. "Julius treating Paul courteously permitted him to go to his friends and to take care of himself." [32] When ships are changed at Good-Heavens, Paul advises the centurion in vain not to venture further with the season of dangerous navigation already at hand. In a few days a tempest bursts upon them; for days they are at the mercy of the winds. Paul cheers all by his prophecy: and from that time on he virtually commands

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[28] Acts XXV:10
[29] Acts XXV:13
[30] Acts XXVI:28
[31] Acts XXVI:32
[32] Acts XXVII:3

the ship. At night two weeks after his prophecy, they touch the Island foretold. At early dawn Paul reminds them of their fourteen days fasting and urges them to eat, assuring them "there shall not a hair of any of you perish." [33] Two hundred seventy-six, all on board, are safe at Malta. Paul proceeds to make himself useful by gathering faggots to feed the fire the barbarians enkindled to warm the shipwrecked ones. A snake fastens itself on the Apostle's hand. First the barbarians say Paul is a murderer because vengeance still pursues him. Next the barbarians seeing no instant swelling and sudden death proclaim him a god. For three days Publius, the chief man of the Island, entertains Paul and his companions. In return Paul exercises his medical chrisma by curing Publius' father. During the three months stay "all that had diseases in the Island came and were healed." As they set sail the Islanders furnished them with rations. They land at Puteoli in the spring of 61 A.D. There the brethren detain Paul and his companions for seven days. The brethren come down from Rome to meet their guests at the Appii Forum and the Three Taverns, "whom when Paul saw, he gave thanks to God and took courage." [34]

This first imprisonment proves a gentleman's detention. "And he remained two whole years in his own hired lodging." [35] The third day he calls together the Jewish leaders to explain his imprisonment and agrees on an appointed day to speak to all who come on what the Jews refer to as a sect which is everywhere contradicted. Very many came. Paul talks from morning until evening with the result that "some believed the things that were said; but some believed not." [36] Paul gives the unbelievers Isaiah's predescription of themselves, and notifies them that "this salvation of God is sent to the Gentiles and they will hear it." [37] The Roman apostolate seems to have been a fruitful one. It runs on for six years. His easy imprisonment enables him to carry on almost as well as absolute freedom would have done—those oft mentioned bands creating a new and favorable atmosphere. We must not forget the embassies that came from his former missions any more than his own ceaseless "solicitude for all the churches." Can we

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[33] Acts XXVII:34
[34] Acts XXVIII:15
[35] Acts XXVIII:30
[36] Acts XXVIII:24
[37] Acts XXVIII:38

imagine Peter not calling him into consultation constantly? Are we able to think of Paul as not qualifying day by day for eternal although unofficial association with the See of Rome and the Church Universal? From there were written six out of his thirteen Epistles; and there was undertaken a new apostolic voyage, that to Crete, not to mention his revisiting former missions such as Ephesus, Miletus, Troas, Corinth. If we would know how fonder by absence that apostolic heart grew of his converts we have merely to read his Epistles written from Rome, especially that to his favorite Philippians. How providential is it that these last and great activities are most unrecorded! Was this to be a reminder to all future missionaries that most fruits evangelical, like huge icebergs, show only slightly above the surface of God's ocean of grace? All who fell under the spell of Paul during those thirty-two missionary years, ten as a Catholic Actionist, twenty-two as a Bishop, remained inseparably attached to him. Some six years after his first arrival in Rome a sword stroke out on the Ostian Way severs that unresting brain from that wornout body. Paul could say then as he could have said during all those previous years what he had just before written to faithful Timothy: "I have fought a good fight; I have finished my course; I have kept the faith."

The Charity of Paul Lives On and On

What St. Paul has said of himself in a limited sense, the Holy Ghost has made true in all ages of missionaries who truly qualify for soul work; "be ye imitators of me, as I also am of Christ." A glance at that charity of Paul down the ages in fields afar and also in fields anear will prepare us for the analysis of its present-day manifestations. The missionary era of the Church all in all lasted to the time of Constantine. It is just before the Church goes out of the catacombs that Christian life takes on fullness of perfection as opposed to its fragmentary aspect in the Acts of the Apostles. That early Christian life was never so well dramatized as in Wiseman's *Fabiola.* Of that book Brownson wrote in the seventies that Wiseman recreates in truth the past and makes live again the Agneses, Sebastians and Pancratii. It was the kind of charity described by Wiseman which made the pagans exclaim: "see how these Christians love one another."

Next Comes the Era When Monks Do and When Monks Teach

When cowled soldiers of the Cross conquer and reconquer Europe for Christ, the Monks Benedictine and the Monks pre-Benedictine. But before the sons of Patrick and the sons of Benedict went forth to apostolic battle, there had been a cenacle, an upper room, for the future converters of Europe in the person of St. Anthony. Even before the catacombs were vacated, the Church felt the influence of those distant yet hidden lives. Wiseman has Fabiola listen to the story at first hand from one of them, from the converted Fulvius, her former would-be murderer and the all-around villain in that peerless historical novel. Three quarters century later St. Augustine hesitating on the threshold of the Church, feels powerfully drawn to Christ on hearing for the first time the saga of St. Anthony. The Patrician Monks practiced as a characteristic charity first in Ireland and then in Scotland and England, and lastly on the Continent the teaching of letters. The Benedictines, on the other hand, "tempted their new-fledged offspring to the skies" by teaching them everywhere through example and afterwards through precept the Christian cultural curriculum of work and prayer, "*laborare et orare*." The Monks prepared the way for the High Middle Ages. With the new civilization came new problems calling for new missionary charity.

The Redemptive and Mendicant Orders Do and Teach

Do we realize the supreme form of charity introduced into missionary endeavors—"greater love than this no man hath, that a man lay down his life for his friend"—by these saints, Peter Nolasco, Felix of Valois, Raymond of Pennafort, John of Matha? These men went about through their vowed followers collecting money to redeem Christian prisoners from Moorish dungeons and Moorish dangers of apostasy. The religious of France alone are said to have ransomed forty thousand captives, the general number redeemed being incalculable. And what forms of home and foreign missionary charity were not introduced into the Church by Dominic the Scholastic Crusader and by Francis the Troubadour of God? The latter in person was a foreign missionary; by proxy he began to evangelize distant China before the end of his own thirteenth century. Was there ever a home missionary movement of such gigantic proportions and perennial existence as Scholastic

Theology? In the upbuilding of Scholasticism who did more than the sons of St. Dominic? Equal builders, but in the social order, were the sons of St. Francis, the destroyers, according to the late Cardinal Capacelatro through the Third Orders, of feudalism. The sixteenth century also dawned with conditions in Europe which existing orders were not meeting.

Jesuits and New Impetus to Home and Foreign Missions

In the home field the Jesuits did service beyond praise to the Church by trying to restore the devout life through teaching and catechizing and especially through opening colleges where youth would be formed to the Christian life by daily contacts with consecrated teachers. The Jesuits by these home missionary efforts incidentally quickened into a larger and intenser activity of the same kind the older orders. As to foreign missions, the sons of Loyola found the wide earth none too extensive for their evangelical enterprises. With a Ricci in China and a Nobili in India they pioneered in missionary efforts, anticipating Pope Pius XI who tried to make Christianity as soon as possible to the manner born. Surely St. Paul walked the earth again in the person of St. Francis Xavier, who after converting his hundreds of thousands in India and Japan, still thirsted for souls in the vast empire of China. The Jesuits were in the two Americas, as well as the Franciscans, Dominicans and others of the older Orders. Nor must we forget that the Capuchins were founded about the same time as the Jesuits.* All orders, both old and new, did more or less original work by applying new missionary methods.

Missions in Africa and Asia—Last 100 Years

In both these continents missions among the pagans have grown as never before. For this reason the nineteenth century has come to be called the golden age of the missions. This it is, at least in a relative sense. The number of exclusively foreign missionary institutes founded from 1800 to 1900 is a proof. Yet the population of the Christians of Africa and Asia combined does not much exceed the total Catholic population in the Philippine Islands. For some little time now the Dark Continent shows a larger number

* The Capuchins by the year 1587 had 5953 members; by the year 1650 they had 21,840 members.

of catechumens yearly than all the rest of foreign missionary territory together. Civil subsidies to mission schools in part may account for this. Experts attribute this to the long and careful training of the catechumens under the White Fathers. But how explain twice as many schools in Africa as in Asia with something like the same Christian population?

Still nothing prevents the charity of Christ under the worst of conditions from gaining a fair measure of success. First it shines forth from the missionaries themselves, priests, brothers, sisters, in their personal lives; secondly, from their works carried on for the good of the local population, especially the medical and educational apostolate.

But before going into the last point, the far flung imitations of missionary charity of Christ in present day mission fields, I want to make this suggestion in passing: that one hoped for result of this month's *Academia* discussion should be an awareness on the part of the Seminarian that he has in Church History the whole story of all the successors of St. Paul in missionary charity; just as he has in the Acts of the Apostles the charity story of that Proto-missionary himself. The ordinary student in listening to the discussion is apt to develop the desired awareness if the discussion leaders play up properly the vastness and the variety of the works of charity in our foreign mission fields. Statistics won't enthuse; nor will they enlighten much. But three or four typical apostolates of charity when described by trained eyes with heart attuned will link St. Paul twice bringing alms to Jerusalem and twice himself receiving alms, with the reciprocal charities of present day missionaries. That description can be found in the book by Father Considine, M.M., *Across a World*. Three instances would suffice. They can be taken from other sources, of course. But if *Across a World* is used I suggest these:

1. Redskins of India, pp. 46-53, a story of almost mass conversions of aborigines by social charities.
2. The Miracle of Old Goa, pp. 53-58, the spell still exercised by St. Francis Xavier over Asia, and the effects of Catholic education even where no converts are made.
3. In Women's Shoes, pp. 178-184, description of friendly visits by Maryknoll Sisters at Kaying to women of the neighborhood to invite them to the forthcoming women's catechumenate.

These three activities on being compared, formally or informally, with those of St. Paul will call up the words of that Apostle as most applicable to the charity of the Master, His charity in Person, His charity in the missionary Church: "Jesus Christ, yesterday and today; and the same forever." They do more. They remind us of what Pope Leo XIII proclaims in one of his encyclicals of the Church in general. That Pope said if a person were to follow in the wake of the Church down the ages and see the temporal benefits which she has brought to peoples everywhere, he might be disposed to think that she had been sent by God for the temporal healing only of the nations; whereas she was sent for their spiritual health alone, but in promoting that she incidentally brings those nations more earthly well-being than could any conceivable institution dedicated to temporal betterment. To realize the truth of the things Pope Leo refers to, we have only to recall the inhumanity, the cruelty of the cultured Greeks and Romans. Those descriptions of Wiseman in Fabiola of the corporal works of mercy were both private and social innovations begun in the first generation of Christians in Rome and continued generation after generation until Fabiola's time when they were still fresh in vigor and as astonishing as ever to the pagans who came in touch with them.

Then Newman in his *Callista* contrasts the prosaic, the market-like love-making of the cultured pagans with the romantic courtship which succeeded it in Christian ages. Again, some twenty-five years ago when Monsignor Benson wanted to picture for the *Catholic Social Guild of England* a garden city, a self-contained section of an English countryside, he brought down to date a Benedictine Monastery and a Benedictine Convent as the center of such an Utopian population's life and culture; he was merely modernizing what had been found in ten thousand centers of Europe from the 6th to the 16th century. The big change between those two centuries had been introduced principally by the mission charities of those early days when the Monks and Nuns first came among that mixed European population of old and new races. These facts of civilization are so inescapable that a recent historian of the three Soviet persecutions of the Christian religion in Russia declares that the rulers of that country have now changed their tactics and instead of repeating the old saw about religion being the opiate of the people they are now playing up the Christian religion as the

historical reason for the greatness and glory of present day Russia.

But the study of the Church in her missionary endeavors imitating St. Paul as he imitated Christ in His charity is an arduous, and impossible task if pursued in a comprehensive manner. Yet any historical reading we may do in law, manners, civilization, economics, education must make us aware at every turn that the charity of Christ has always pressed the Church's Missionary as it did of old the Apostle. A short cut to a fairly good general view of this vast panorama of mission charity can be had by running through the figures for five continents and the islands of the sea on the corporal works of mercy, now being carried on by foreign missions as published by The Society of the Propagation of the Faith, Vatican City,—partially brought up to date in 1942—and printed on page 384 and 385 of the book entitled "Across a World" by Reverend John J. Considine, M.M. They read,

NORTH AMERICA
(Foreign Missions only)

HOSPITALS

Number	Beds
19	646

DISPENSARIES

Number	Treatments
45	26,432

LEPER ASYLUMS

Number	Patients
—	—

ASYLUMS - INFANTS AND AGED

Number	Charges
15	560

LATIN AMERICA
(Missions Only)

HOSPITALS

Number	Beds
34	1,113

DISPENSARIES

Number	Treatments
85	120,672

LEPER ASYLUMS

Number	Patients
4	331

ASYLUMS - INFANTS AND AGED

Number	Charges
91	3,880

INDIA

HOSPITALS

Number	Beds
49	2,698

DISPENSARIES

Number	Treatments
298	1,991,514

LEPER ASYLUMS

Number	Patients
13	2,330

ASYLUMS - INFANTS AND AGED

Number	Charges
468	26,785

PACIFIC ISLANDS

HOSPITALS

Number	Beds
73	1,458

DISPENSARIES

Number	Treatments
270	845,106

LEPER ASYLUMS

Number	Patients
11	1,163

ASYLUMS - INFANTS AND AGED

Number	Charges
79	3,939

AFRICA

HOSPITALS

Number	Beds
267	9,470

DISPENSARIES

Number	Treatments
1,074	11,662,898

LEPER ASYLUMS

Number	Patients
59	5,548

ASYLUMS - INFANTS AND AGED

Number	Charges
749	35,339

SOUTHEAST ASIA

HOSPITALS

Number	Beds
93	4,765

DISPENSARIES

Number	Treatments
123	1,101,335

LEPER ASYLUMS

Number	Patients
11	2,226

ASYLUMS - INFANTS AND AGED

Number	Charges
214	14,823

CHINA

HOSPITALS

Number	Beds
315	16,234

DISPENSARIES

Number	Treatments
960	11,909,123

LEPER ASYLUMS

Number	Patients
7	1,390

ASYLUMS - INFANTS AND AGED

Number	Charges
584	33,196

JAPANESE EMPIRE

HOSPITALS

Number	Beds
20	508

DISPENSARIES

Number	Treatments
27	282,903

LEPER ASYLUMS

Number	Patients
3	221

ASYLUMS - INFANTS AND AGED

Number	Charges
79	3,038

Today Catholic missions maintain approximately 1800 hospitals counting 75,000 beds. There are 3,100 dispensaries which in a single year rendered some 35,000,000 treatments—a substantial figure.

The missions employ but 229 doctors and thus must rely on non-mission doctors. Some thousands of Sisters are registered nurses, while some thousands of lay nurses are engaged in mission hospitals. In Africa there are some hundreds of midwives trained by the missioners and, for the most part, engaged by them for the assistance of Africa's women. The patient devotion of priest and sister accounts for the strength of the missions in asylums of every sort—for infants, aged, deformed, insane, for the tubercular and leprous. Some 150,000 charges are harbored in these institutions.

Richly do these apostolic missionaries deserve the encomium of our Lord for charity done. But do we of the home front merit the same encomium in kind, if not in degree, for our mission accomplishments? Those Christians made by St. Paul in Antioch before he took sacred orders, are an example to us. They gave, each according to his ability, for the relief of their poor but unseen brethren in Jerusalem. Are we giving in like measure alms, prayers, Sacrifices to the missionary church? "As long as you did it to one of these my brethren, you did it to Me (Matthew XXV-40)".

A Study Outline

MISSIONS AND WORKS OF CHARITY

1. *How does St. Luke sum up the purpose of the public life of Our Lord Jesus Christ?*

2. *In one sentence give the summation of the moral law as announced by Christ.*

3. *Why were Christ's friends and followers afraid to speak openly of His great miracles?*

4. *Mention one incident in the public life of Our Lord to illustrate the part that Works of Charity play in conversion.*

5. *The Acts of the Apostles tell us some of the missionary activities of the early Church. Beside their love of Christ, what other motives moved them to spread the faith?*

6. *Mention some of the places the Apostles visited. What difficulties did they encounter in spreading the gospel?*

7. *Explain precisely St. Paul's experiences at Athens.*

8. *Describe St. Paul's prison Apostolate.*

9. *In the following stages of missionary expansion explain the phrase; Christian Cultural Curriculum of Work, "labore et orare."*

10. *How was the work of the older Religious Orders intensified?*

"The Missionary Union of the Clergy from its beginning has recognized the necessity of entering into seminaries. Today it has officially taken its position. The letter which under the date of March 1932, His Eminence Cardinal Bisletti, Prefect of the Congregation of Studies wrote to Monsignor Ruggero Bovelli, after having mentioned the importance which the missions have in Pastoral Theology, concluded with these words, 'Why, therefore not facilitate the sublime apostolate which the Missionary Union of the Clergy has assumed by opening to it the doors of our Seminaries?' Therefore it was that the Acts of the Sacred Congregation of Seminaries and Universities of June 18, 1931 published to apply the Constitution 'Deus Scientiarum Dominus', have incorporated into the program of the Faculties of Theology, Missiology and Mission History, even as they have Canon Law." (From address of Monsignor André Boucher, National Director of The Society for the Propagation of the Faith in France at the Second International Congress of the Missionary Union of the Clergy, Rome.)

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At a meeting of the National Council of The Society for the Propagation of the Faith, presided over by its Episcopal Chairman, Most Reverend Francis J. Spellman, D.D., Archbishop of New York and President of the Missionary Union of the Clergy in the United States of America, upon motion made by the National Secretary of the Unio Cleri, it was unanimously decided that all theological students in our seminaries, whilst they continue in that capacity, be automatically enrolled without fee as Ordinary Members of the Missionary Union of the Clergy. They share in all the privileges of membership which they are capable of enjoying. Thus, theological students in Major Orders may anticipate the Divine Office at noon, etc.

For a list of the privileges attached to membership, kindly consult your Diocesan Director.